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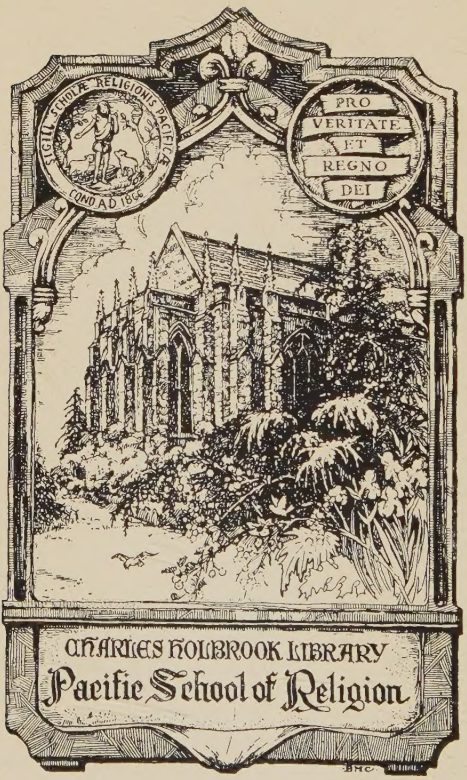

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The Way of the Lord Prepared

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By

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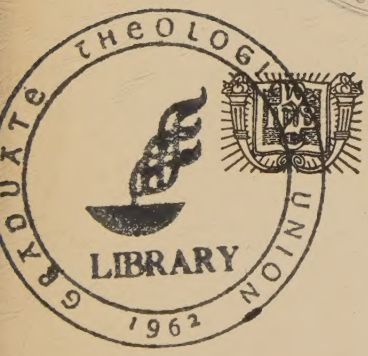

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FOREWORD

THIS little volume is written with the purpose of giving in outline the connection between prophecy and history in their relation to the kingdom of God in this world. Anything like a thorough discussion of the theme would require a much larger volume. But enough is given to inspire the hope that the complete evangelization of the world may be accomplished well within the twentieth century.

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The Way of the Lord Prepared

CHAPTER I.

By Prophecy.

There is a line of prophecy in the Old Testament which is meaningless unless we find its fulfillment in the person, ministry, sacrificial death, and universal reign of Jesus Christ. There is what a recent author has styled a Promise-Doctrine, beginning with Abraham, which flows like a crystal stream through all the prophetic books, and finds its complete fulfillment only in Jesus of Nazareth. No attempt is made in this brief study to discuss with thoroughness the Messianic teaching of the Old Testament, but only to trace in outline the current of the promise-doctrine from the time of Abraham to the close of the prophetic period, and then to call attention to the fact that the New Testament

claims that Jesus Christ was the culminating fulfillment.

Promise to Abraham.

"Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee and curse him that curseth thee, and in thee shall all families of the earth be blessed." (Gen. xii, 1-3.)

The patriarch obeyed and "departed as the Lord had spoken unto him." The writer of the letter to the Hebrews says, "He went out not knowing whither he went." Every specific promise was made good. He was the head of a "great nation;" his name was made "great;" he was a "blessing," and in him "all families of the earth" have been and will continue to be blessed.

Four years later, having entered the land of promise the Lord said to Abraham when Lot was separated from him, a time of

peculiar trial: "I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth then shall thy seed also be numbered." Four years more passed and brought another trial,—the capture of Lot and the battle of Chedorlaomer,—and the Lord strengthened his faith by appearing unto him in a vision, and saying: "Fear not, Abram, I am thy shield and they exceeding great reward." But as yet the patriarch was childless, and there was no sign of the fulfillment of the promise of an innumerable posterity, and so the complaint, "Lord God, what wilt Thou give me seeing I go childless?" "Behold to me Thou hast given no seed." To again encourage his faith the Lord brought him forth one night when the sky was cloudless, and said: "Look now toward heaven and tell the stars, if thou be able to number them; and he said unto him so shall thy seed be, and he believed in the Lord; and he counted it to him for righteousness." Though sixteen years passed before Isaac was born, the faith of the patriarch did not falter, and as a testimonial to his faith God changed his name from Abram

to Abraham, saying, "A father of many nations have I made thee." When Abraham was an hundred years old Isaac was born, and the cup of the patriarch's joy was full.

Twenty-five years passed and Isaac was grown to young manhood, when the final trial of Abraham's faith came. One day God said to him: "Take now thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." But his faith did not fail, for the record says: "And Abraham rose up early in the morning" and betook himself with his only son whom he loved so tenderly and in whom all his hope for an innumerable progeny centered, to his sad journey. Moriah was reached and ascended, and when the son said to the father, "Behold the fire and the wood, but where is the lamb for a burnt offering?" the answer was, "My son, God will provide himself a lamb for a burnt offering." The altar was built and Abraham "laid the wood in order and bound Isaac his son and laid him on the altar

upon the wood." Then "Abraham stretched forth his hand and took the knife to slay his son. But the angel of the Lord called unto him out of heaven and said, Abraham, Abraham. And he said here am I." Was there ever anything more tragic? With unshaken faith in the fulfillment of the promise Abraham stands with "stretched forth" hand in the very act of obedience, notwithstanding the fact that if the blow descends the last hope of a numerous posterity will perish. But the glittering blade does not descend upon Isaac, but upon the ram which was offered up "for a burnt offering," instead of the beloved son.

Fortunately we are not left without an inspired explanation of the source of Abraham's strength in time of trial, or of the real meaning of the promise concerning the innumerable posterity. As to the former, we are told that "By faith Abraham when he was tried offered up Isaac, and he that had received the promise offered up his only begotten son." (Heb. xi, 17.) And as to the latter we read: "Now to Abraham and his seed were the

promises made. He saith not and to seeds as of many, but as of one, and to thy seed which is Christ." (Gal. iii, 16.) That Abraham saw the fulfillment of the promise in the person of the seed, which Paul declares was Christ, is made plain by our Lord Himself. When in controversy with the Jews He said: "Your father Abraham rejoiced to see My day; and he saw it and was glad." The Jews replied: "Thou art not yet fifty years old, and hast Thou seen Abraham?" The answer was: "Verily, verily I say unto you, before Abraham was I am." Mark well these words: Abraham saw Jesus and rejoiced,—"rejoiced to see My day, and he saw it and was glad." Although He was not fifty years old, in His life in the flesh, in His Godhead He antedated Abraham, and knew the true meaning of the promise.

A Prophet.

God said to Moses: "I will raise up unto them a Prophet from among their brethren like unto thee, and I will put My words in His mouth; and He shall speak unto them all that I shall command Him." (Deut.

xviii, 18.) We are not left in uncertainty as to who the prophet was that should be "raised up." Philip having been chosen to the apostleship by Jesus found Nathanael, and said to him: "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." (John i, 45.) This prophet is definitely recognized in the person of Jesus by the apostle Peter. At the gate of the temple in Jerusalem called "Beautiful" a helpless cripple lay asking alms of all worshipers. Peter looked upon him, and said: "Silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk." And immediately he was healed. The miracle attracted a crowd, and Peter availing himself of the opportunity preached unto them Jesus, charging them with having "killed the Prince of life" whom God had raised from the dead; declaring that this "Prince of life" was the man of whom Moses and the prophets had written: "For Moses truly said unto the fathers: A Prophet shall the Lord your God raise up unto you of your brethren like unto me;

Him shall ye hear in all things whatsoever He shall say unto you. . . . Yea and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold these days." (Acts iii, 22, 24.) If Nathanael and Peter are reliable authority, there remains no doubt that Jesus was the one of whom Moses and the prophets wrote.

A King.

The writers of the Old Testament describe a King who would have universal dominion and reign in righteousness. In a literal or political sense no such King or ruler has ever lived. Some have struggled for universal dominion, but they have signally failed. And yet that the Old Testament prophets proclaimed the advent of such a ruler there can be no doubt. A psalmist wrote: "Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art My Son; this day have I begotten Thee. Ask of Me and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for

Thy possession." (Psa. ii, 6-8.) David wrote: "He shall have dominion also from sea to sea and from the river unto the ends of the earth." (Psa. lxxii, 8.) David himself was a type of the universal ruler. Unless he were such there are many things said of him that can only be accounted for on the ground that the writers were gifted with a highly inflamed Oriental imagination. One of these writers makes God say: "I have found David My servant; with My holy oil have I anointed him. . . . Also I will make him My first born, higher than the kings of the earth. . . . His seed also will I make to endure forever, and his throne as the days of heaven. . . . Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." (Psa. lxxxix, 20, 27, 29, 35, 36.) Again we read: "All Thy works shall praise thee, O Lord, and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Thy king-

dom is an everlasting kingdom, and Thy dominion endureth throughout all generations." (Psa. cxlv, 10-13.)

These promises were not made good to David nor to any of his successors in a literal sense. Long ago the line of kings that ruled over the Hebrew nation became extinct. And yet there was to arise a King whose throne was to be as "the days of heaven," who should have universal empire. Isaiah saw the universal Ruler, and he wrote: "Every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a Child is born; unto us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts shall accomplish this." (Isa. ix, 4-7.)

Here in one passage of marvelous sweep and power the prophet sketches a kingdom from its beginning to universal conquest. Other kingdoms were founded by war, on battle fields "with confused noise and garments rolled in blood." But this one "with burning and fuel of fire." There was to be no lack of intenseness and conquering power, though not attended with legions of soldiers and the horrors of war. The Ruler in this kingdom is described from birth until the whole responsibility of government rests upon His shoulders, after which His four names are given which set forth His nature,—Wonderful; His wisdom, Counselor; His omnipotence, Mighty God; His love, Everlasting Father. The result of His reign,—Peace, of which He was the Prince. His government was to be universal, characterized by judgment and justice, and should abide "forever." Daniel wrote: "I saw in my night visions, and behold one like unto the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that

all people, nations, and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. vii, 13, 14.) Having interpreted Nebuchadnezzar's dream, in which he saw a great image, the different parts of which represented a succession of kings, the prophet described a kingdom which the God of heaven would establish—"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." (Dan. ii, 44.)

When Jesus entered upon His great ministry He at once proclaimed a kingdom. Returning from the wilderness period of temptation He declared "the kingdom of heaven is at hand." The sermon on the mount announced the great fundamental principles of that kingdom. That word "kingdom" occurs thirty-four times in the gospel by Matthew, and with but a single exception has reference to an institution

existent here in this world. Everywhere during His ministry Jesus preached "the gospel of the kingdom," and just before He ascended in a cloud-chariot, angel-guarded, to His throne He claimed universal dominion: "All power is given unto Me in heaven and on earth."

The apostles having received the command, "Go ye into all the world and preach the gospel to every creature," coupled with the promise, "Lo, I am with you alway," which meant that through His gospel and His presence and power the world should be conquered, went forth in His name, proclaiming His exaltation and rulership. In his sermon on the day of Pentecost, St. Peter declared that the resurrection and enthronement of Jesus was a fulfillment of a prophecy uttered by David long before: "Therefore being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised

up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit thou on My right hand until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified both Lord and Christ." (Acts ii, 30-36.) On another occasion this same apostle said: "Him hath God exalted with His right hand to be a Prince and a Savior"—a Prince to reign, a Savior to deliver from sin. (Acts v, 31.)

This great truth concerning the enthronement and universal rulership of Jesus in this world and the world to come is found in all the epistolary writings of the New Testament and the Apocalypse. How triumphantly it is announced by St. Paul: "Who is the image of the invisible God, the first born of every creature. For by Him were all things created that are in the heaven and that are in the earth, vis-

ible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him and for Him; and He is before all things and by Him all things consist, and He is the head of the body, the Church; who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fullness dwell." (Col. i, 15-19.) Again he makes the name of Jesus supreme: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Phil. ii, 9-11.)

In the letter to the Hebrews we read: "But unto the Son He saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of Thy kingdom. (Heb. i, 8.) In the Apocalypse we have a highly scenic, panoramic sketch of the conquests of the kingdom of Jesus

Christ. As the great panorama nears its close, a mighty battle, culminating in a final victory is described, in which Jesus, the King of kings, is supreme: "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness doth He judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew but He Himself. And He was clothed with a vesture dipped in blood, and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, *King of kings and Lord of lords.*" (Rev. xix, 11-16.) Then follows the "new heaven and the new earth," the city that "had no need of the sun," into which nothing can

enter "that defileth, neither whatsoever worketh abomination or maketh a lie."

A Vicarious Victim.

Jesus is set forth as the lamb "slain from the foundation of the world." (Rev. xiii, 8.) The Old Testament bloody offerings are declared in the New Testament to have been symbols of the sacrificial death of Christ. Scoffers have spoken of the Old Testament as a great slaughter house where innocent animals are immolated, with the vain hope that they would atone for human sin. They utterly fail to see that these victims on Jewish altars were types of which Jesus was the antitype. The Jew was saved on the same principle that sinners are saved now. He was saved by faith in a Savior to come, of which the slain lamb was a type, while sinners are now saved by faith in a Savior who has come and given Himself a ransom for all. Isaiah wrote of the One who was to come: "Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was

wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all. He was appressed and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He was taken from prison and from judgment, and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of my people was He stricken. And He made his grave with the wicked and with the rich in His death; because He had done no violence neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief; when thou shalt make His soul an offering for sin He shall see His seed, He shall prolong His days and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied." (Isa. liii, 4-11.) It is impos-

sible to read these words of Isaiah without being reminded of St. John's account of the scourging, the thorny crown, the purple robe, the derision, the smiting with hands, the sentence by Pilate, the silence of Jesus, and the march to Golgotha "where they crucified Him." (John xix, 1-18.)

General Lew Wallace in "Ben Hur" graphically describes the tragic scene:

"He was nearly dead. Every few steps He staggered as if He would fall. A stained gown badly torn hung from His shoulders over a seamless undertunic. His bare feet left red splotches upon the stones. An inscription on a board was tied to His neck. A crown of thorns had been crushed hard down upon His head, making cruel wounds from which streams of blood, now dry and blackened, had run over His face and neck. The long hair, tangled in the thorns, was clotted thick. The skin, where it could be seen, was ghastly white. His hands were tied before Him. Back somewhere in the city he had fallen exhausted under the transverse beam of His cross, which, as a condemned person, custom required Him to bear to the place of execution; now a coun-

tryman carried the burden in His stead. Four soldiers went with Him as a guard against the mob, who sometimes, nevertheless, broke through, and struck Him with sticks, and spit upon Him. Yet no sound escaped Him, neither remonstrance nor groan; nor did He look up until He was nearly in front of the house sheltering Ben Hur and His friends, all of whom were moved with quick compassion. Esther clung to her father; and he, strong of will as he was, trembled. Balthasar fell down speechless. Even Ben Hur cried out, "O my God! my God!" Then, as if He divined their feelings or heard the exclamation, the Nazarene turned His wan face towards the party, and looked at them each one, so they carried the look in memory through life. They could see He was thinking of them, not Himself, and the dying eyes gave them the blessing He was not permitted to speak."

The writer of the epistle to the Hebrews interprets at once the prophecy of Isaiah and the historic sketch of St. John: "But Christ being come a high priest of good things, by a greater and more perfect taber-

nacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God purge your conscience from dead works to serve the living God." Isaac Watts wrote truly:

"Nor bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

Jesus, Thy blood, Thy blood alone,
Hath power sufficient to atone;
Thy blood can make us white as snow;
No Jewish type could cleanse us so."

CHAPTER II.

The Promise-Doctrine Fulfilled in Christ.

St. Paul wrote: "But when the fullness of times was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." That Jesus believed Himself to be the man of whom Moses and the prophets wrote there can be no doubt. Let the critics say if they must that Jesus was mistaken, but they are compelled to admit that He *believed* Himself to be the Man of prophecy, the Seed of Abraham, the Prophet that was to come into the world, the King of a spiritual Kingdom, the Savior of the World.

The advent of Jesus was heralded by John the Baptist, of whom Isaiah wrote: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isa. xl, 3.) John's testimony of

Jesus was: "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthy and speaketh of the earth; He that cometh from heaven is above all. And what He hath seen and heard that He testifieth, and no man receiveth His testimony. He that receiveth His testimony hath set to his seal that God is true. For whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son and hath given all things into His hands." (John iii, 28-35.) To the inquiry of the messengers of John: "Art thou He that should come, or look we for another?" Jesus answered: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he who-

soever shall not be offended in Me." (Luke vii, 22, 23.)

But most important of all is the testimony of Jesus Himself. Only a few of the many instances recorded in the Gospels can be cited. Returning to "Nazareth where He had been brought up" after a period of absence, "as His custom was He went into the synagogue on the Sabbath day, and stood up for to read, and there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book and He gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears." (Luke iv, 16-21.) Here He claims to be the man of whom Isaiah wrote, reciting as proof

His teaching and miracles, which had already spread His fame "through all the regions round about." (See Isa. li, 1-3.)

Take another instance. Jesus healed a man at the Pool of Bethesda who had been helpless for thirty-eight years, on the Sabbath day. The Jews accused Him of violating the law of the Sabbath and sought to slay Him. In justification of what He had done, Jesus calmly answered: "My Father worketh hitherto, and I work." (John v, 17.) The Jews added another accusation, and "sought the more to kill Him because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God." Jesus admitted that the accusation was true, and claimed equality with His Father: "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." (Verses 22, 23.) "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." (Verse 26.) He not only claimed

to have life in Himself,—that is to be the original source and fountain of life,—but He claimed that by His own authority and power "all that are in the graves" should "hear His voice" and "come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (Verses 28, 29.) Then with biting irony He said to His accusers who claimed to be thoroughly acquainted with their sacred writings: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." (Verse 39.) Then he added: "Do not think that I will accuse you unto the Father; there is one that accuseth you, even Moses in whom ye trust. For had he believed Moses ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (Verses 45-47.) In all this controversy with His enemies there is brought out in the strongest possible light the one fact, about which our Lord never had a doubt, namely, that he was the Messiah described by the Old Testament writers.

Once more, after His resurrection, when

He met the eleven in some secret place in Jerusalem, dispelling all their doubts as to His identity, by saying: "Behold My hands and My feet, that it is I Myself. Handle Me and see; for a spirit hath not flesh and bones as ye see Me have;" He gave a final testimony as to who He was: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets and in the psalms concerning Me." (Luke xxiv, 44.) Here in one brief utterance He claimed that He was the Prophet, Vicarious Sufferer, and universal Ruler, described by Moses, the prophets, and the writers of the psalms.

Charles Wesley summed up the Old Testament teaching concerning Jesus in two stanzas:

"To us a child of royal birth
End of the promises is given;
The Invisible appears on earth,—
The Son of man, the God of heaven.

The Christ by raptured seers foretold,
Filled with the Holy Spirit's power,
Prophet and Priest and King behold;
And Lord of all the world adore."

CHAPTER III.

The Earthly Ministry.

When our Lord entered upon his earthly ministry the obstacles in the way of the progress of His kingdom seemed insurmountable. Only the Jews had any correct knowledge of the true God, and theirs was very imperfect. The balance of the world was heathen and barbarian. These obstacles were what high mountains and deep valleys and crooked, rough paths are to the progress of an army. But these obstacles were to be removed. Isaiah foresaw the struggle and the victory: "Every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." (Isa. xl, 4, 5.) By His teaching and miracles Jesus showed that He possessed om-

niscience and omnipotence. He knew the obstructions in the way of His kingdom, and He possessed the wisdom and power necessary to remove them. There was no law of nature, or influence for good or evil, of which He was not the master. He needed but to speak and it was done; the blind saw, the deaf heard, the sick were healed, the maimed were made whole, the loaves and fishes were multiplied, the dead were raised up, the tempest was hushed. He was

"No stern recluse,
As His forerunner; but the Guest and Friend
Of all who sought Him, mingling with all
To breathe His holiness on all. No film
Obscured His spotless luster. From His lips
Truth limpid without error flowed. Disease
Fled from His touch. Pain heard Him and was not.
Despair smiled in His presence. Devils knew
And trembled. In the omnipotence of faith
Unintermittent, indefectible,
Leaning upon His Father's might He bent
All nature to His will. The tempest sank,
He whispering, into waveless calm. The bread
Given from His hands fed thousands and to spare.
The stormy waters, as the solid rock,
Were pavement for His footsteps; Death itself
With vain reluctance yielded up its prey
To the stern mandate of the Prince of life."

He permitted Himself to be crucified, that He might thereby show himself death's conqueror. To forever banish doubt from the minds and hearts of His followers in all succeeding ages He proclaimed His universal reign: "All power is given unto Me in heaven and earth." Then followed the command: "Go ye therefore and teach all nations," and the promise, "Lo, I am with you alway, even unto the end of the world." (Matt. xxviii, 18-20.)

CHAPTER IV.

The Enduement of Power.

To meet and overcome the obstacles in the way of the progress of the Kingdom the disciples needed special qualifications. The Holy Ghost had been often promised, and they were commanded to await His advent. Jesus said: "And behold I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke xxiv, 49.) They tarried and the enduement came: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other

tongues as the Spirit gave them utterance." (Acts ii, 1-4.)

This was the advent of the third person of the Holy Trinity,—as distinctly an advent of a divine person as was the birth of Jesus at Bethlehem. Jesus said: "If I depart, I will send Him unto you," and He was to abide "forever." Jesus was in the world previous to His birth at Bethlehem, but from that time until He ascended to His throne, a period of about thirty-three years, He was in the world in a sense and for a purpose for which He had not been previously. Likewise the Holy Ghost was in the world previous to Pentecost, but since that time He has been here in a sense and for a purpose for which He was not in the world previously. Jesus said: "And He, when He is come will convict the world in respect of sin, and of righteousness, and of judgment; of sin because they believe not on Me; of righteousness, because I go to the Father, and ye behold Me no more; of judgment, because the prince of this world is judged. Howbeit when He the Spirit of truth is come, He shall guide you into all truth, for He shall

not speak of Himself; but whatsoever He shall hear these shall He speak; and He shall declare unto you things to come. He shall glorify Me; for He shall take of mine and shall declare it unto you." (John xvi, 9-14, Revised.) Under the inspiration, guidance, and power of the Holy Ghost the Apostolic Church entered upon its mighty career of conquest. When the baptism came, "they were all filled with the Holy Ghost." (Acts ii, 4.)

When, after he had healed the lame man at the gate of the temple, Peter made his defense before the "rulers and elders and scribes" he was "filled with the Holy Ghost" (Acts iv, 8), and returning to the company of the disciples, "they were all filled with the Holy Ghost." (Acts iv, 31.) The first seven deacons chosen were men "full of the Holy Ghost and wisdom." (Acts vi, 3.) When St. Stephen was being stoned he was "full of the Holy Ghost." (Acts vii, 55.) The new converts made by the preaching of Philip in Samaria received the Holy Ghost. (Acts viii, 17.) The Holy Ghost fell on the Gentile converts at Cæsarea in the same manner as upon

the disciples on Pentecost. (Acts x, 15.) Ananias said to Saul of Tarsus that he should be "filled with the Holy Ghost" (Acts ix, 17); and afterwards when, as Paul the apostle, he rebuked Elymas the sorcerer, he was "filled with the Holy Ghost." (Acts xiii, 9.) And yet again we read: "And the disciples were filled with joy and the Holy Ghost." (Acts xiii, 52.) The Holy Ghost was a witness to the exaltation of Jesus and His power to forgive sins. (Acts v, 32.) He comforted believers (Acts ix, 31); separated and sent forth ministers to special work (Acts xiii, 2-4); pointed out things from which believers were to abstain (Acts xv, 28, 29); indicated where they should not, and where they should preach the word (Acts xvi, 6-9); gave warning of impending danger and suffering (Acts xx, 23); appointed overseers to feed the Church of God (Acts xx, 28); and foretold bonds and imprisonments (Acts xxi, 11, 12). The Acts of the Apostles is an unfinished book. It breaks off abruptly, leaving Paul a prisoner in Rome; but the Apostolic Church moved on under the direct guidance and conquering power of the Holy Ghost.

CHAPTER V.

Struggle and Conquest.

The first three centuries of Christian history are the most thrilling, courageous, and victorious that ever has been written. The Roman Empire was in its glory. Rome "sat upon her seven hills and from her throne of beauty ruled the (known) world." She boasted of being the home of a "thousand faiths," but no liberty was allowed a faith that in the least degree infringed upon the State religion. If a nobleman introduced a dangerous religion he was banished; while if a plebeian was guilty of such an offense he was put to death. The relation of Christianity to the State religion was one of avowed hostility. No Christian would sacrifice at a heathen altar or worship in a heathen temple. He was at once a marked man. No bond of sympathy remained between the old re-

ligion and the new. Pagan associations and even family ties were severed. The aggressive spirit was everywhere present and permeated all grades of society from the lowest to the highest, and converts rapidly multiplied. Though nothing immoral could be justly charged against them, they were cruelly persecuted. Having caused Rome to be set on fire, to escape the punishment he richly deserved and taking advantage of the popular hostility against Christians, Nero charged the crime against them. They were "sewed up in skins of wild beasts and dogs were set upon them, which tore them to pieces. Some were smeared with inflammable gums and placed at convenient intervals in Nero's garden and set on fire, and thus made to serve the purpose of lamps, while Nero clad as a charioteer conducted a chariot race for the delight of the multitude." (Hurst's History of the Christian Church.)

Under Vespasian, Titus, Nerva, Trajan, Severus, Hadrian, and Antoninus, the persecution varied in extent and intensity until A. D. 161-180, when under Marcus Aurelius it extended over every part of the

empire. In A. D. 166 or 167 the aged Polycarp was put to death, who when urged to renounce his faith in Jesus nobly replied: "Eighty-six years I have served Christ and He has done me no harm. How could I now blaspheme my King who has redeemed me?" There were brief periods when the bloody hand of persecution was lifted, but only that it might descend again with more fatal and cruel force.

Constantine (A. D. 306-337) was the first Roman emperor to declare full and final toleration to the Christian religion, and as a result paganism was everywhere discounted and Christianity became, at least nominally, the religion of the Roman Empire.

The Dark Ages.

The Christian Church, having received political recognition, gradually became a center of political power. Ecclesiastics arose, who seized upon the Church organism as a means of political promotion and power. Insidiously the ecclesiastical crept into the sphere of the political, until at length it dominated the State and ecclesiastics became temporal rulers and made

and unmade kings and emperors. Meanwhile the Christian Church incorporated into its doctrines, rites, and ceremonies much that was purely pagan, and as a consequence lost its spiritual and transforming power. The Church became in fact quite as much pagan as Christian. While during the first three centuries the Christian Church was the *victim* of persecution, in the Middle Ages it became the *instrument* of persecution. It is doubtful whether the persecutions under Nero or Marcus Aurelius were more cruel than under several of the Popes of Rome.

The Dawn.

There is no night so dark that it is not followed by the dawn of a new day, and so the long dark night of the Middle Ages began to gleam with light. There arose Grosseteste, who protested to Pope Innocent against committing the flock to the care of a priest in order that he might get the "milk and the wool, while he is unable or unwilling to guide, to feed and protect the flock, gives over the flock to death as a prey," and William of Occam

boldly declared that it is false to maintain that the "Pope possesses unlimited power, both spiritual and temporal." The most prominent and important of all the pre-Lutheran reformers was John Wycliff, "the morning star of the Reformation." He was born between 1319 and 1324, and died January 31, 1384. Twenty-eight years after his death, Archbishop Arundel wrote to Pope John XXIII, asking him to order the bones of the heretic, "a most wretched and pestilent person of damnable memory, a son of the old serpent, and a precursor and a child of antichrist," to be dug up and cast upon a dirt heap or into the fire. This request was repeated by the Council of Constance three years later, and in 1427 Fleming, Bishop of Lincoln, caused the body to be exhumed, burned to ashes, and cast into the brook Swift. Of this event Thomas Fuller wrote: "Thus the brook has conveyed his ashes into the Avon, Avon into the Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliff are the emblem of his doctrine, which now is dispersed the world over."

Wordsworth wrote:

"Once more the Church is seized with sudden fear,
And at her call is Wycliff disinhumed;
Yea, his dry ashes are consumed
And flung into the brook that travels near;
Forthwith that ancient voice which streams can hear
Thus speaks (that voice which walks upon the wind,
Though seldom heard by humankind)
As thou, these ashes, little brook, wilt bear
Into the Avon, Avon to the tide
Of Severn, Severn to the tide of narrow seas;
Into the main ocean they, this deed accursed
An emblem yields to friends and enemies.
How the bold teacher's doctrine sanctified
By truth, shall spread, throughout the world dispersed."

With Wycliff arose the Lollards, and "in churches and cemeteries, in gardens, private houses, by the wayside, did these preachers set forth the new gospel." John Huss followed Wycliff. The visitor to the University Library at Prague may see three medallions that set forth in striking manner the relations between Wycliff and the Reformation. The first is Wycliff striking sparks from a stone, the second is Huss

starting a fire, and the third is Luther waving a flaming torch. Other reformers occupied conspicuous places, but these three constituted a trinity, that can never be separated or obscured. Without Wycliff the sparks had not been smitten from the rock, without Huss the fire had not been kindled, and without Luther there had been no flaming torch.

Luther's place in history as the great Reformer is forever secure. Both friends and foes unite to give him the highest position. The story of his struggle with the Pope and his minions can not be related here. On October 31, 1517, the Reformer nailed his ninety-five immortal theses on the door of the Castle Church in Wittenberg, and the rap of his hammer was heard round the world—and it is heard until this day. Almost three years later (June 15, 1520) the bull of excommunication was issued. Luther responded defiantly by committing the bull to the flames, in the presence of a vast multitude, with the words: "As thou hast vexed the holy one of the Lord, may the eternal fires vex thee." The Rubicon was reached and

crossed. Henceforth the battle was pushed without thought of reconciliation or compromise, and the Reformation swept over Germany and other portions of Europe.

The Wesleyan Revival.

There came a time when the Reformation needed to be reformed. The reformed Church became more formal than spiritual, and lost its aggressive power. Infidelity and Atheism became prevalent on the continent of Europe, and its baleful influence was felt in England, where widespread immorality prevailed. Prominent statesmen not only repudiated Christianity, but were grossly immoral, while the lower classes were sunk in ignorance and drunkenness. Criminal classes terrorized whole communities, broke open prisons, burnt houses, and sacked and pillaged at will. Not a few of the clergy lapsed into immorality, and were characterized as "drunken, fox-hunting parsons." Sermons were at best only moral essays. Practical sermons that take hold upon the conscience were rarely heard. Blackstone after hearing every clergyman of note in London de-

clared that he could not determine whether "the preacher was a follower of Confucius, Mahomet, or of Christ."

Certainly another reformation was needed, and it was inaugurated under the leadership of John Wesley, who was born in Epworth, June 17, 1703. Educated at Oxford, ordained a priest in the Church of England, he came to America to convert the Indians. Failing in his mission, he returned to England exclaiming, "I went to America to convert the Indians, but alas! who shall convert me?" He now began to associate intimately with the Moravians, and finally, under the influence of Peter Böhler, he was led into the full assurance of faith. This occurred May 24, 1738, in Aldersgate Street, London, in a Moravian Chapel, at a quarter before nine in the evening, while some one was reading Luther's preface to the Epistle to the Romans. It was here that he testified for the first time: "I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone, for salvation, and assurance was given me that he had taken away my sins, even mine, and saved me from the

law of sin and death." Here the waters broke out. They were like the waters Ezekiel saw in his vision, which "issued out from under the threshold of the house eastward," and flowed toward the east country, down into the desert and into the Dead Sea, healing its waters. Wherever the river flowed there was life, and on its banks grew "all trees for meat" and the "leaf thereof for medicine." (Ezek. xlvii, 1-12.)

The conversion of Mr. Wesley was the opening anew of the fountain of the water of life, which has become "waters to swim in, a river that can not be passed over." These waters have flown not only in Wesleyan Methodist channels, but into all Protestant denominations, everywhere enriching their spiritual life. It was the Wesleyan revival that caused the great missionary movements of the nineteenth century, and makes possible the evangelization of the world within the first half of the twentieth century.

CHAPTER VI.

Events Culminate.

It has often been declared that the twentieth century is the greatest in human history, and the statement has not been challenged. But it should not be forgotten that its greatness is the flower and fruitage of the centuries that had gone before. It was during the nineteenth century that events culminated that had long been in course of preparation. These events have prepared the way for the speedy evangelization of the whole world.

I. Exploration.

During the nineteenth century the exploration of the world was practically completed. When the century came, less than one-half the world was known to civilized people. Much less than one-half the Western hemisphere had been traversed by white

men. Canada was sparsely settled along the lower St. Lawrence and southeastern border. Agents of the Hudson Bay Company had penetrated its more northern and central parts, and established trading posts, where they bartered for furs with the natives, but made no effort to explore the territory, to ascertain its extent, agricultural possibilities, or mineral resources. The independence of the United States was acknowledged by foreign powers in 1787. When the nineteenth century came the new Republic was thirteen years old, with a population of 5,000,000, living mainly east of a line running along the crest of the Alleghany Mountains, from Canada to the Gulf of Mexico. There were scattered and isolated settlements west of the Alleghanies. Detroit, which is older than either Baltimore or Philadelphia, was founded by the French in 1670, but was only an outpost for the prosecution of the fur trade of the Hudson Bay Company. There were settlements along the Ohio River from Pittsburg to its confluence with the Mississippi, but the interiors of the great States lying to the north and south were mainly the

hunting grounds of the red man. There were also settlements on the lower Mississippi. In 1684 the French made an attempt to colonize, but their ships missed the mouth of the river, drifted on to Matagora Bay on the coast of Texas, and the Colonists perished. In 1700 they were successful, and planted a colony at Point Poverty on the west bank of the Mississippi, thirty-eight miles below the present site of the city of New Orleans, and in 1718 New Orleans was founded.

In 1762 the Louisiana Purchase, comprising all the present territory of the United States west of the Mississippi except Texas, and the areas acquired from Mexico since 1847, was ceded to Spain by France. In 1800 it was ceded back to France, and in 1803 it was sold by France to the United States for 60,000,000 francs. When the nineteenth century came the Stars and Stripes did not float over a square foot of territory west of the Mississippi River, and was practically untrodden by civilized men.

Mexico was conquered by Spain in 1521 and held until 1821, when Hidalgo struck

the first blow for freedom. But during the three hundred years of Spanish tyranny and robbery they explored scarcely more than half the country. South America was conquered by Spain in the fifteenth century, but the interior of the continent was as unknown at the beginning of the nineteenth century as was the heart of Africa.

Turning to the Eastern Hemisphere, we find that at the close of the eighteenth century Asia was but partly known to the people of Europe. Southwestern Asia, including Palestine, was, as it is still, under Moslem rule. The numerous nations and tribes of Southern Asia, though ruled by native princes, were being brought under British authority through the East India Company, which was chartered by Queen Elizabeth in 1600. In 1798, Lord Mornington proposed a plan by which the whole country should be brought absolutely under British rule, which plan was finally consummated in 1877, when Queen Victoria was proclaimed empress of all India. While the East India Company was in power it steadily and quite successfully resisted all efforts to Christianize the native peoples,

or even to allow the western world to become acquainted with their real condition. Central, northern, and eastern Asia, including Thibet, Turkestan, Mongolia, Manchuria, Siberia, China, Korea, and Japan, were strange lands to Europeans when the year 1801 dawned. Marco Polo, of Venice, during the latter part of the thirteenth century traveled extensively in China and Thibet, passing through vast regions which no European had ever seen before. He described the countries and peoples voluminously, but his writings were regarded as containing quite as much fiction as fact. In 1807, Robert Morrison found China a closed country. Until 1853, when Commodore Perry, with a fleet of American warships anchored in the harbor at Yokohama, Japan refused to have any communication with the western world, and several years later Korea was still the Hermit Kingdom.

At the same period Africa was almost wholly unexplored. Europeans were occupying territory along the Mediterranean, a colony of Dutch and Portuguese had been established at the Cape of Good Hope, and a tract of country on the west coast was

held by slave stealers. During the fifteenth, sixteenth, seventeenth, and eighteenth centuries important explorations on the margins of the country were made, but the interior of the continent was not explored until the beginning of the fourth quarter of the nineteenth century, when Stanley made his way from Zanzibar by way of the Victoria Nyanza and Lualaha Rivers to the Congo.

Australia was first discovered by Dutch mariners in 1606, and the other contiguous islands in the southern seas later still. In 1769, Captain Cook explored the east coast of Australia. In 1788, England established a penal colony at Port Jackson on the east coast, which continued to be such until 1839. The thorough exploration of the whole group was commenced in 1802, and was not completed until 1873. From this outline it is seen that the world's exploration was substantially completed during the nineteenth century. The new century finds the habitat of the last man located. There remain to tempt the daring of the explorer only the north pole and the south pole. In attempts to reach the former two

hundred ships have been crushed by ice floes, four thousand seamen have starved, frozen, or drowned, and $100,000,000 have been expended. The newspapers tell us that an attempt is now to be made to reach the pole by an airship, but whether better success will be achieved by sailing through the air than through Arctic seas remains to be seen. Should the North Pole or the South Pole, or both be reached, it is not probable that other inhabitants than the polar bear will be found, and as it is not proposed to make Christians of that kind of population, the modern missionary movement is little concerned as to the success or failure of polar expeditions.

All honor to the world's daring explorers. They have been the *avant-couriers* of the heralds of the cross, and not unfrequently they have themselves been at once explorers and heralds. They have told us under what conditions the non-Christian peoples dwell, and where to find them, thus making their evangelization possible. By the explorer a great mountain has been moved out of the way of world-wide evangelization, and a deep, dark valley has been

exalted. The further exploration and survey of all the continents and islands of the world are being successfully carried forward. Valleys and plains are traversed, rivers traced to their sources, mountains scaled, and coast lines carefully described. Successive editions of Rand & McNally's Atlas set forth the progress that is being made. There are eighty-three geographical societies, with a total membership of 50,000, publishing 153 journals, all engaged in the more complete survey and description of the whole world. Topographical as well as geographical maps and charts are provided, by which at a glance may be seen the boundaries and the surface of the continents and islands of the world.

Along with exploration has gone the development of the science of ethnology, telling us of the distribution of the human race from the days of Noah until now, its divisions, relations, and peculiarities, giving valuable information as to their grades of civilization, habits, customs, and usage. The science of comparative religions has also made considerable headway, so that we know what are the various religious

systems of the non-Christian millions. Missionaries may acquire at least the rudiments of foreign and difficult languages, and learn much about the religious systems of the peoples before leaving for the field, and so be better equipped than formerly to enter upon their work.

II. Transportation Provided.

A century ago there was not a steam craft of any description on the waters of our globe, and seamen depended upon winds, waves, and oars to propel their ships and smaller vessels. Then a voyage from New York to Liverpool required two or three months' time, determined by conditions of weather; from Liverpool to Bombay from three to six months. In 1793, Carey was five months from England to Calcutta. In 1807, Morrison was seven months from England to Canton. In 1812, Judson was eleven months from Boston to Calcutta. Moffatt was three months from England to Capetown in 1817. As late as 1857 Stephen L. Baldwin was one hundred and fifty-seven days from New York to Foochow, and in 1859, James M. Thoburn

was one hundred and twenty days from Boston to Calcutta. When the nineteenth century came a voyage around the world was measured by years rather than months, and the voyager bade farewell to home and friends, little expecting to see or greet either again.

Towards the end of the eighteenth century, Robert Fulton, like James Watt, was listening to the music of his mother's iron teakettle lid and dreaming of the power of steam. In 1803 he was in Paris constructing a small steamboat, which he launched on the Seine. Receiving no encouragement from the savants of Paris, disgusted but not discouraged he returned to America, and in 1807 launched a steamboat on the lower Hudson, in the presence of a vast multitude of astonished and admiring spectators, which made its first trip from New York to Albany at a speed of five miles an hour. Fulton's invention was quickly utilized for river navigation, but for years it was claimed that steam could not be successfully used on the high seas. In 1819 a ship crossed the Atlantic from Savannah, Georgia, to Liverpool, with

steam as supplementary, which was employed eighteen days, the entire voyage requiring twenty-eight days. In 1838 two steamers crossed the Atlantic, the *Great Western* from Bristol and the *Sirius* from Cork. Now all the oceans, seas, and navigable rivers are traversed by magnificent steamships and steamboats and minor craft. Now a voyage from New York to Liverpool is about six days, and it is believed will be reduced to five days in the not distant future. From Liverpool to Bombay is twenty days, and to Calcutta twenty-five days. From San Francisco or Seattle to Yokohama fifteen days, and to Shanghai twenty days.

One hundred years ago there was not a mile of railroad on the planet. George Stephenson is credited with having constructed in 1814 the first locomotive that was a decided success, but it was capable of a speed of only six miles an hour. The first railroad for passenger service was opened September 15, 1830, between Liverpool and Manchester, and soon obtained a speed of thirty-five miles an hour. Now there are nearly 600,000 miles of railroad,

enough to belt the globe twenty-four times. Glancing at the western hemisphere, we find that the United States has about 275,000 miles, enough to belt the globe eleven times. Canada has 20,000 miles; Mexico, 13,000; South America, 37,500. A Pan-American line is chartered, which will connect New York and Hudson Bay with Buenos Ayres. Already 6,345 miles are in operation, leaving 4,000 miles of links to be constructed. This line when completed will bind together with rails of steel fifteen republics, and will do more to enforce the Monroe Doctrine than a fleet of warships. It will not be many years until one may travel from New York to Buenos Ayres without changing cars.

Glancing at the eastern hemisphere, we see that railroad extension has been going on rapidly for a quarter of a century. All Europe is well equipped with railroad facilities, and Asia is making rapid headway. Before the war broke out between Russia and Japan, the Trans-Siberian line from St. Petersburg to Vladivostock was completed, and a line connected Harbin with Port Arthur. From the main line a branch

extended to Odessa on the Black Sea, and another was in course of construction to the Caspian Sea, with the Persian Gulf as its southern terminal. The Indian Empire has about 40,000 miles of railroad in operation. China has 4,000 miles. One may go by rail from Taku on the Gulf of Pechili, via Tientsin and Peking, to Hankow on the Yangtse River, a distance of more than one thousand miles. From Hankow the line is to continue to Canton in the southern part of the empire. This is the line that was under the control of an American syndicate, of which J. P. Morgan & Co. were the head, but it has been compelled to surrender its privileges to Chinese capitalists, who will complete the line at an early day. Other lines have been surveyed, some of which are in process of construction. The end of the first quarter of the present century will probably find all the eighteen provinces and the most important cities of the empire accessible by rail.

The Japanese are building a railroad from Fusan, on the southeast coast of Korea, via Seoul the capital, and Pyeng Yang, to We-ju, and will soon connect

with the line extending from Harbin to Port Arthur, a total distance of about 750 miles. There is also a line now in operation from Chemulpo to Seoul, a distance of twenty-six miles. Japan has nearly 5,000 miles of railroad now in operation, and is rapidly extending branches from trunk lines to all important points. Returning to Western Asia, we find a road already in operation from Joppa on the Mediterranean to Jerusalem, and another from Beirut to Damascus, which is to continue to the river Euphrates, where it will connect with a line from Constantinople in process of construction by the Turks. A line is to be built from Damascus to Jerusalem, and ultimately to Cairo. From Cairo a line is in operation up the Nile to and beyond Khartoum, a distance of more than 1,500 miles, while from Capetown a line is completed northward more than 2,500 miles to the Zambesia River, which is spanned by the highest railroad bridge in the world. There remains to be built about 2,000 miles to complete the Cape to Cairo line, when will be realized the dream of that most acute, far-seeing

business man of modern times, and an Englishman, the late Cecil Rhodes. A line is now in operation from Mambasa on the Indian Ocean, six hundred miles to Lake Victoria Nyanza. From Loanda on the west coast a line is constructed more than three hundred miles into the interior. From Bagamoya on the east coast a line is projected westward. Both these lines will ultimately connect with the Cape to Cairo trunk line.

The time is not very distant when the dark continent can be crossed east, west, north, and south in Pullman cars. Two hundred and fifty miles of railroad is in operation on the Upper Congo, and other lines are in operation, and others still in course of construction on the continent. Australia has about 15,000 miles, and New Zealand nearly 3,000 miles more in operation. Many other lines have already been surveyed in Asia and Africa, and will be constructed, which can not be noted here; but enough has been given to suggest at least the present and prospective facilities for rapid transit throughout the world. In view of the numerous mission stations

scattered throughout non-Christian countries, and the facilities for travel by land and water, it is probable that the remotest pagan community can be reached from a Christian center in about thirty days. With the advent of the trolley and the automobile who can prophesy what the facilities for rapid transit will be fifty years hence? Were the globe all water, an Atlantic steamer making six hundred miles a day would go around in forty-two days, but the land portions can be made much faster by rail, so that girdling the globe in thirty days is already a possibility. If the "New York to Paris by Rail" scheme, by way of Bering Straits, which has been recently revived, and to which the *Review of Reviews* (May, 1906) gives prominence by printing a map of the proposed route, is ever a reality, the time may be reduced to twenty days. Daniel wrote, "Many shall run to and fro, and knowledge shall be increased." (Dan. xii, 4.) Did the prophet foresee the present marvelous provisions for running to and fro over all the earth? So we see that not only has the habitat of the last man been found, but also the facil-

ities are provided for reaching him in a brief period of time.

The New York *Sun* (April 5, 1906) says:

"Accustomed as the American people are to huge railway systems and long railway journeys, there is a tendency to lose breath for a moment or two over the idea of being able to buy a through railroad ticket from New York to almost any point in North America, South America, Asia, Europe, or Africa, but it will not be a hundred years before that can be done. It may even be possible within fifty years."

Fleets of ships are launched, and lines of railroad constructed for travel and commerce, but the King's heralds use them in obeying His last command, "Go ye into all the world and preach the gospel to every creature." Millions of money invested in business enterprises are aiding in the advancement of the Kingdom of God. Let us not forget that all great secular as well as religious movements tend towards the same end,—the universal reign in this world of Him whose name is "above every name."

III. Information Diffused.

The nineteenth century witnessed a wonderful development of agencies for increasing knowledge and disseminating information throughout the world. The free public school systems of the civilized or Christian nations grew up mainly during that century. At its beginning free schools were rare, while at its close they were universal. Japan, which was a closed pagan nation much less than a century ago, now has a public school system quite the equal of many Western nations.

It was a century noted for the growth of colleges and universities already in existence, and the founding of a vast number of new ones. Between 1784 and 1884 the Methodist Episcopal Church founded 225 classical seminaries, colleges, and universities. The curriculum of a university a century ago was scarcely above that of a first-class American high school of to-day. There are now 443 colleges and universities in the United States, with endowments, mainly built up during the past century, aggregating the enormous sum of $244,458,055. And other Christian nations are

equally well supplied. There never was a time when schools of all grades, from the primary to the university, were so numerous and so accessible as now. Even in non-Christian countries such as China and Korea, where public free schools do not exist, mission schools of all grades are numerously established, affording educational advantages to multitudes of children and youth. These mission schools are but the forerunners of free schools that are sure to come during the present century.

The nineteenth century witnessed the development of the printing press, from a hand machine that could turn off one hundred impressions an hour, to the steam power press that turns off, binds, and folds one hundred thousand impressions an hour. Rowell's American Newspaper Directory for 1905 reports the number of newspapers published in the world at 60,000, distributed as follows:

United States and Canada	23,146
Germany	8,049
Great Britain	9,500
France	6,681
Japan	1,000
Italy	2,755

Austria-Hungary	2,985
Asia, exclusive of Japan	1,000
Spain	1,000
Russia	1,000
Australia	1.000
Greece	130
Switzerland	1,005
Holland	980
Belgium	956
All others	1,000

There never was a time when there were so many valuable books,—religious, historic, scientific, philosophic, fictitious, and literary,—as now, while public and private libraries make these books available to all classes.

The splendid service of Christian missionaries in translating the Bible into the languages of non-Christian nations, and in providing them with Christian literature, is set forth by Dr. James S. Dennis, than whom there is no higher authority on missions. Dr. Dennis says:

"As if in response to these monumental labors to supply the Scriptures to mankind, the world seems to have been opened in a truly marvelous way for the dissemination of the Bible throughout the great nations

of the East, as well as among hundreds of obscure tribes whose languages were unknown, and thus unavailable for literature a generation or more ago. This silent, victorious march of God's Word along the great highways of non-Christian literatures into the intellectual and religious strongholds of ancient peoples, whose latter-day destiny seems already to shape itself before the eyes of men as a new dawn in history, is surely a fact which is full of splendid promise to human progress. It is hardly more than a single generation since the Bible was under ban in Japan, and could be printed only secretly, and read at the peril of life. A conservative estimate of editions of the Scriptures, both of the Old and the New Testament, either entire or in separate portions, distributed by gift or sale in Japan since 1872, is two million copies. A few years ago the non-Christian bookseller would not keep the Bible in stock, lest it should injure his reputation and lower the standing of his shop in the eyes of the public.

"The sales in China since the Boxer disturbances have been phenomenal. Single

orders even from the far interior are now received, which a few years ago would have seemed sufficient to supply the demand of all China for five or six years; yet so stupendous is the need of that vast empire that 'for every person who has a Bible there are about two thousand who have none; for every person who has a New Testament there are two hundred and fifty who have none; for every person who has a single copy of a Gospel or some portion of the Scripture, there are forty who have none.'

"The total number of Bible translations which may now be credited to missionaries is four hundred and eighty-two, only ten of these having been issued before the beginning of the nineteenth century, and all of which are in active circulation, save forty which have become obsolete. These figures do not include the six principal ancient versions, nor the sixteen standard modern versions of Christendom, as it is doubtful if they should be listed as strictly the product of missionary labor. If these be added to the sum of missionary translations, the total of ancient and modern,

living and obsolete, translations, from both sources, may be stated as five hundred and four. There are, moreover, about twenty additional versions not new in the sense of being translations into another language, but only the transliteration of an existing translation into some other character, as, for example, the printing of one Asiatic language in the characters of another—Turkish in the Armenian text, or Chinese in English letters—giving as nearly as possible the proper sound of the original tongue. These also are largely the work of missionaries. Another, and perhaps clearer, method of stating these results is as follows: Number of translations by missionaries covering the entire Bible—including three versions now obsolete—one hundred and one; number of additional translations by missionaries covering the entire New Testament — including twenty-two versions now obsolete—one hundred and twenty-seven; number of additional languages into which missionaries have translated only portions of the Old and New Testaments—including fifteen versions now obsolete—two hundred and fifty-four; the

resultant total being four hundred and eighty-two, to which may be added the versions prepared by transliteration.

"The Bible Societies of Christendom have numerous auxiliary societies and agencies in the principal foreign mission fields; ten important auxiliaries in India, for example, being engaged in an extended and vigorous campaign for the production and distribution of the Bible in that great English dependency. The Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel, have also given much attention to this special service of Bible translation and dissemination.

"In the more general field of Christian literature the services of the Religious Tract Society of London, the Christian Literature Society of India, the Society for Promoting Christian Knowledge, and the American Tract Society, are of the highest value and efficiency, and have now grown to large proportions in mission lands. These societies of Christendom usually have auxiliaries or agencies in China, India, Japan, Turkey, and elsewhere, specially en-

gaged in the production and distribution of the vernacular Christian literature, besides rendering material aid to several indigenous tract societies in various mission fields. The Christian Literature Society for China is a Scotch organization closely co-operating with what may be regarded as the leading independent enterprise in mission fields in this department of literature—the Society for the Diffusion of Christian and General Knowledge among the Chinese, founded in 1887. There are several other book and tract societies under Christian auspices in China. The record of progress in India is impressive. In the report of the Madras Decennial Conference of 1902 is a comparative statement of the advance in the distribution of Christian literature in India during five years, separated by decades. In 1860 the total distribution of the Bible, Tract, and Christian Literature Societies amounted to 727,744 copies; in 1870 it was 882,924; in 1880 it was 2,309,337; in 1890 it was 4,965,034; in 1900 it was 5,881,836. This represents an increase in the proceeds of sales amounting to seven-fold, and in the field of circulation amounting to nearly nine-fold.

"The development of missionary operations has witnessed the establishment in increasing numbers of printing-presses and publishing-houses in the mission fields. It is impossible to mention all these establishments in detail, as they number about one hundred and sixty in various mission fields, issuing annually, in round numbers, a product of about 12,000,000 copies of various publications extending to nearly 400,000,000 printed pages.

"From all these various presses is issued a vast volume of periodical literature, prepared in the main by missionaries themselves, and designed to provide entertaining and instructive reading, as well as spiritual inspiration and guidance, to native readers. A careful collation made by the author indicates that this periodical output amounted in 1905 to over four hundred separate titles. Periodical literature, however, is but a small part of the immense literary output now available in the vernacular of many mission lands. There are books and tracts in great numbers which it would be impossible to mention here in detail. The missionary is first and fore-

most an ambassador of the cross, but he is also a messenger of light upon a thousand kindred themes."

Since 1804 the Bible Societies of the world have issued about 300,000,000 Bibles, New Testaments, and parts of the Sacred Scriptures, and the demand is always in excess of the supply. Other books appear and pass into oblivion, with a single or at most a few editions. A few great books are long-lived, but are in demand by only a limited number of readers. There is but one book that is in demand the world around, and that one Book is the Bible. The sacred books of the non-Christian world are but scantily circulated amongst even the peoples who accept their doctrines, and only a few scholars in the western world have ever seen them, while the Bible is the most universally circulated and the most popular book of the world. It may now be read by about twelve hundred millions of people, and it is more than probable that before the first quarter of the present century passes into history it will be printed in all the babbling tongues of earth. Glorious Book! Let the critics,

higher and lower and all between, work away at it, and when they shall have tested it in their hottest fires they will find that "the words of the Lord are pure words; as silver tried in a furnace of earth purified seven times." (Psa. xii, 6.)

The facilities for the rapid and universal distribution of information are marvelous. There are a million people engaged in handling the mails of the world, while the international postal system extends its services into all civilized and semi-civilized countries.

But we do not wait for the mails of the world, carried by steam on railroad and steamship, to furnish us with news; we get it instantaneously by lightning. On April 20, 1906, the world celebrated the two hundredth anniversary of the birth of Benjamin Franklin, whose kite first suggested the subjugation of electricity to the service of mankind; but it was not until 1837 that it was demonstrated by experiment in the laboratory of the New York University that a message might be sent over a wire by the aid of electricity. In 1834 a line was completed between Washington, D. C.,

and Baltimore, and very appropriately the first message that passed over it was: "What hath God wrought!" It was recently announced in the press that there are 1,200,000 miles of telegraph lines in the world, with a total of 4,000,000 miles of single wire. Over these lines pass more than 1,000,000 messages daily, or nearly 400,000,000 messages annually.

There are now 1,750 submarine cables, with a total length of 252,000 miles, laid at an expense of $275,000,000. It is said that 6,000,000 messages pass over these cables annually.

On July 4, 1903, President Roosevelt from his summer home at Sagamore Hill, Long Island, sent the first message that ever made the circuit of the earth. The cable having been successfully laid between San Francisco and Manila, connecting with the cable to Hongkong, a world-round message was possible. The newspapers reported that twelve minutes were required for the journey, and that on its way the message was repeated nineteen times. It is fair to assume that the twelve minutes were almost wholly consumed by the nine-

teen repetitions, so that if the message had gone round without repetition the time between its departure and arrival would have been but a small fraction of a minute. Messages traveling from east to west arrive ahead of time. Queen Victoria died on the Isle of Wight at 5 P. M., London time, but at 1 P. M., New York time, the same afternoon the sad news was printed in the New York papers.

The writer was in Hongkong in 1893, and on the evening of December 6th went into the cable office and handed the agent a code message, requesting that it be held until the next day, as our ship did not sail until the following morning. Arriving at San Francisco the following item, in substance, was found in the *Christian Advocate:* A cable was received at the Missionary Office December 6th, saying that Bishop Foster and Dr. Leonard sailed on that day from Hongkong for San Francisco on the steamer *Gaelic.* That is the message that left Hongkong on the 7th of December, reached New York on the 6th, about ten hours ahead of time.

And now comes Marconi with the wire-

less telegraph, and space itself is substituted for wire, and ships at sea are in constant communication, while many publish daily papers while on their voyages. There are seventy ships now equipped with wireless apparatus, and the number is certain to increase rapidly. Wireless signals have already been repeatedly transmitted from a station in Newfoundland to the English coast, and it is expected that wireless dispatches will be passing to and fro over the Atlantic at an early day. From Cape Cod stations messages are now sent to vessels seventeen hundred miles distant. But in addition to the wire and the wireless, we have the telephone, that most marvelous of all electrical inventions, by which we may converse easily with another a thousand miles distant, and by which the business firms and families of the world may transact business and hold social intercourse. Telephone statistics published by the Census Bureau recently state that in the United States in a single year the telephone messages were fifty-six times as great as the total telegraphic messages. In that year there were 2,315,297 telephones in oper-

ation, connecting 4,890,456 miles of wire. All these methods for the rapid diffusion of information are available not only for social and secular affairs, but for sacred uses as well. The mails carry the Bible and all other kinds of Christian literature to all parts of the world, and the electric current is available for the transmission of religious as well as secular news. If a riot breaks out, an earthquake destroys property, a missionary dies, a difficult question of administration arises, or money is needed to meet an important emergency, it does not require weeks or months to transmit the facts to the missionary office, as in former days, or to provide needed relief. The missionary office is a center, where electric lines from all parts of the world converge, and it is necessary only to "touch a button" and the currents are set in motion. Immediately after the destruction of the Spanish fleet in Manila Bay by the American fleet under Admiral Dewey, Bishop Thoburn, who happened to be at Singapore, was requested by cable to visit Manila and report the situation to the missionary office in New York. Arriving at

Manila he found a young man, a native, well educated, whose father had spent several years in a Spanish prison for having in his possession a copy of the Holy Bible. This young man, Nicholas Zamora by name, had severed his relation with the Roman Church and was ready to identify himself with the ministry of the Methodist Episcopal Church. But there was no organization at Manila to receive him, or confer ministerial authority. Bishop Thoburn cabled the missionary office, requesting that Zamora be admitted on trial to a home Conference, and elected to deacon's orders. The cable was forwarded to Fort Scott, where the South Kansas Conference was in session, Bishop Vincent presiding, and where the writer was an official visitor. The request was presented to the Conference. Zamora was received, elected to deacon's orders, transferred to the Malaysia Mission Conference, the cable reported to Bishop Thoburn at Manila, and the ordination occurred the day following. This incident illustrates the promptness with which missionary administration may be carried on by the use of the electric cur-

rent. Steamships, railroads, and international postal systems, telegraph and cable lines, are all placed under tribute that the way of the kingdom of God may be established in all the earth.

IV. Co-operation Secured.

A century ago Protestantism was not only arrayed against Romanism, but against itself. The several Protestant denominations were scarcely less hostile towards each other than towards the common foe. Those were the days of the Church *militant*. Every denomination was a militant camp, in battle array. Battles were fought which were not always bloodless. But as the century hurried on these battles became less numerous and less fierce. Gradually ecclesiastics began to look less for points of disagreement and more for points of agreement, and during the last half of the century the battles not only ceased, but practical co-operation was established. During the last ten days of April, 1900, an ecumenical missionary conference was held in New York, in which all the great Protestant missionary soci-

eties of the world were represented. All phases of the missionary problem were frankly and fully discussed, and not a note of discord was heard. Co-operation on the foreign field was the keynote of the conference. For a series of years the corresponding secretaries and other representatives of foreign mission boards of the United States and Canada have met annually in the month of January to plan for closer relations and more complete co-operation, that there may be no unnecessary duplication of efforts, and that the wisest and most economical use may be made of money and missionaries. It is now no unusual thing for a piece of work to be transferred from one missionary society to another to secure more effective service.

Federation and union between denominations in several branches of missionary work is already a fact. Schools, hospitals, and printing presses are sometimes jointly operated on the foreign field, by which greater effectiveness is secured and larger results obtained. The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Can-

ada have agreed upon a plan for organic union in Japan, and the new Church will hold its first General Conference in Tokio, Japan, May, 1907.

While it is neither probable nor desirable that organic union of all Protestant denominations shall be brought to pass either at home or abroad, it is both probable and desirable that on the foreign field at least the several family groups,—Methodist, Presbyterian, Congregational, Baptist, and Lutheran,—shall be organically one, and it is to be hoped that the day is not distant when it will be accomplished. Federation and co-operation are now at the fore amongst all Protestant denominations everywhere. The great Inter-Church Conference, held in New York (November 15 to 21, 1905), where thirty denominations were represented, was a most significant and important event, and gives promise of great results during the twentieth century. The most encouraging and inspiring fact of that Conference was its loyalty to the Deity of Jesus, and to the vicarious character of His death, by which atonement was made "for the sins of the whole world."

No one could sit as a delegate in that Conference who did not accept both these propositions. Already the intercessory prayer of our Lord is largely, if not fully answered: "That all may be one; as Thou Father art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." (John xvii, 21.) Co-operation, not contention, is the watchword of Protestantism to-day, and instead of hostile camps there is a united host marching to certain victory.

V. Reforms Achieved.

When the nineteenth century was ushered in human slavery was prevalent throughout the world; but when it passed out there was not a legalized human auction block under the flag of a nation claiming a Christian civilization.

In 1789, Wilberforce proposed to the British House of Commons the abolition of the slave trade, and met with powerful opposition. In 1804 his bill was carried through the Commons, but was defeated by the House of Lords, and in the following year was defeated by the Commons.

In 1806 a bill for the total abolition of the slave trade was passed by the Lords and by the Commons. Wilberforce then entered upon a campaign not only for the abolition of the slave trade, but for the abolition of slavery itself.

Three days before his death, in 1833, he was informed that the bill for the abolition of slavery had passed its second reading, which in 1834 became a law abolishing slavery throughout the British dominions. When the Constitution of the United States was adopted in 1788, the African slave trade was allowed to continue for a term of twenty years, which term expired in 1808, about two years after the act just noted was passed by the British Parliament. More than a quarter of a century ago, by a treaty between the Christian powers, a slaver was denounced as a pirate craft, to be captured by a man-of-war of any nation, or sunken into the depths of any sea. Now there is not a slaver on any water of the globe.

In 1861 the Czar of Russia liberated the serfs of his empire, who had previously been sold and bought with landed estates.

Slavery was abolished in the United States as a war measure by proclamation of President Lincoln, January 1, 1863, when more than 4,000,000 of human chattels were set free.

In 1868 the fourteenth amendment to the Constitution was adopted, which reads: "All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States, and of the State in which they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

The temperance reform is more advanced and more hopeful than ever before. Total abstainers are proportionately greater than at any previous period. This is the result of various forces affecting society. Science has made it clear that alcohol is a poison, and not a tissue builder. The drink habit, which is a process of slow poisoning, is

being more widely than ever before regarded as suicidal. The drink traffic, which is nothing less than a vending of poison, is regarded by people of moral conviction as criminal.

Legislatures are recognizing the traffic as criminal, and enlarging by State and local laws the area of prohibition territory. Everywhere other powerful interests tend towards prohibition. Great business firms will not put drinkers into responsible places. Railroad companies are refusing to allow intoxicants to be sold on their premises, or to permit employees to drink. Meanwhile the battle wages widely and fiercely. National, State, and municipal campaigns are waged upon this issue. Every State Legislature is a battlefield. Every pulpit is a prohibition battery (or ought to be), hurling shot and shell against the enemy's works. Nobody thinks of defending the traffic upon its merits, for it has none. It is everywhere branded as an evil or a crime. Other kinds of business are permitted to regulate themselves under the law of demand and supply. But not so the drink traffic. It must be either restricted as to

quantity sold, hours for sales, ages and conditions of persons to whom sales may be made, where consumed, or absolutely prohibited.

The rum sellers themselves are sending out notes of alarm. They are ready to do any desperate or lawless act. They are as a class destitute of moral principle. They never obey a law that interferes with their business *because* it is a law. They are lawbreakers. They are tabooed by decent society. The drink traffic is an enemy of every real interest of society, and there can be no truce or peace until it is destroyed root and branch. It will be so destroyed. Slavery was tolerated in our country until at length it determined to rule the land or ruin it. To accomplish the latter it fired upon Fort Sumter in Charleston Harbor. That first shot passed through the heart of slavery. The death struggle continued four years; but it died. That shot aroused the patriotism and united the hearts of all liberty-loving loyal people, and slavery was doomed. The rum power will probably attempt some such desperate measure, and when it does the hearts and the votes of all

good citizens will be united and the rum traffic doomed.

The observance of Sunday as a day of rest is more widely demanded than ever before, and has recently been made obligatory by Parliamentary enactment in Canada and France.

In accordance with a measure passed by the Canadian Parliament, with but little opposition, Sunday will be a day of rest throughout the Dominion beginning March, 1907.

The French Parliament has passed a law of the same import with but one dissenting vote, which is very significant in view of the Papal encyclical recently sent forth denouncing the Republic as godless, because it has decided not to be ultramontane.

Other reforms are marching on. Political and business reforms are demanded in the management of political parties, life insurance companies, trusts, and railroad corporations. The struggle between capital and labor tends towards arbitration as a substitute for lockouts and strikes. The Golden Rule will yet be the basis of agreement between these two great forces of modern society.

Marvelous progress has been made in national reform within a hundred years. The United States has not only abolished slavery, but has also declared by the fifteenth amendment to its Constitution, that "the right of citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude," thus placing all the people on the same level as to civil rights. Although it must be confessed that in some States this guarantee is not fully realized, the principle of equality before the law is imbedded in the Constitution of the Republic, and the trend is in the right direction. The United States holds the exalted position of being leader amongst the nations in civil and religious liberty.

Canada has arisen from the position of a dependency to that of a Dominion having its own Parliament, and while still recognizing the sovereignty of England is practically self-governing.

Mexico under Hidalgo struck the first blow in 1821 that, after a long struggle under leaders like Juarez and Diaz, has not

only broken the galling Spanish yoke, and the no less galling ecclesiastical papal yoke, both of which she had worn for three hundred years, and resisted the attempt of France to establish a monarchy under Maximilian in 1863, but has also successfully established a republic and is steadily rising in all the elements of national greatness.

South American republics have become less revolutionary and increasingly stable and prosperous. The last monarchy disappeared in 1869, when Brazil became a republic. On the entire continent there remain only a few small foreign dependencies, and the steadily increasing recognition of the Monroe Doctrine makes it not only improbable, but impossible that the number will be increased, or present areas enlarged.

The progress that England has made since George III is almost immeasurable. The empire has steadily enlarged, and her generosity towards her colonies has as steadily increased. Since her failure to subjugate the American colonies by war, England has changed her policy towards her colonies, and for a century has been

binding them to her by bands of commerce and patriotic affection, rather than by fleets of warships and invading armies. One has only to visit a British colony in any part of the world to learn that loyalty to the mother country is a passion and patriotic devotion supreme.

Germany has advanced from a group of petty states, with rivalries and contentions, to an empire, which is growing in liberality of government and religious toleration.

The heroic struggle of Garibaldi and other patriots has abolished the temporal power of the Pope and brought about United Italy. Less than a half century ago one could not enter Rome with a copy of the Bible in his possession, but now a carload can go in without challenge, and the Gospel can be preached by Protestants anywhere in Italy under protection of law. The Pope is not pleased, and no one should expect him to be, but his wrath is vain. He sends out a Bull against the heretics occasionally, but it roars softly and is harmless. The voluntary imprisonment of his holiness in the Vatican is a joke in Italy and throughout the world. If he remains

self-immured in his palace until the temporal power is restored, he will not come forth this side the judgment-day,—and then his chance will be gone.

The tide of Turkish conquest was long ago turned back from Europe, and the "sick man of the East" is awaiting his demise, which for the good of the world can not come too soon.

France has become a republic, and separation of Church and State has become a fact, notwithstanding the protests of the Roman Pontiff.

Spain has lost the last of her dependencies on the western hemisphere, and now to her great benefit turns her attention towards internal improvements and reforms.

The Balkan States are struggling to throw off the last remnant of Turkish authority, and with the further decay of the Ottoman Empire and the aid of European Powers will ultimately and, it is to be hoped, speedily be free.

Russia as we write is still in the throes of a mighty revolution. Religious liberty has thrice been proclaimed, and the first

Parliament (May 10, 1906) has been opened by the Czar by a speech from the throne, and by his decree dissolved. It seems certain that a movement has been inaugurated that is not likely to end this side of a constitutional monarchy, if not a republic.

Japan has moved up in less than half a century from a semi-civilized feudal condition to the plain of political equality with western nations. Up to 1858 she held no diplomatic relations with the western world, while now her ministers and representatives are found at the seats of all governments. She has seized and adopted many of the policies and institutions of the foremost Christian nations, and has opened her doors wide for the propagation of the Christian religion. While she is not ready to admit that she is indebted to Christianity for the progress she has made, the world knows that no progress was made until Christian influences entered her borders. A Japanese professor has recently written a volume contending that Christianity had nothing to do with the renaissance of Japan, but it remains true that Dr. Verbeck was the real

founder of the modern public school system of the empire; that Joseph Nessima, an early convert to Christianity, was the apostle of higher education; that hospitals opened by missionaries became the models after which government hospitals were fashioned; that a Christian press was the forerunner of the present native press; while not a few of their leaders in statesmanship and war were students in western institutions and have had large influence in directing the legislation and policy of new Japan.

Up to 1880 Korea was the "Hermit Kingdom" of the world, desolating her coasts that no barbarian of the West might be attracted to invade her territory. Now her gates are wide open, and she welcomes the Gospel messenger.

China, that old giant of the Far East, is slowly waking from a slumber of centuries, and is reaching out after better things. It should not be regarded as strange if in her first movements she somewhat disturbs the whole world. She has one-fourth of the world's population within her borders. Her resources are vast be-

yond compute. There is nothing she so much needs as the Gospel of Christ. If she is fully aroused and comes to know her power ere she is qualified to wisely direct her own steps, the world may well tremble. Fortunately, the power of Christianity is being felt, and it is to be hoped that that power will keep pace with the rising consciousness of the people, so that when China comes to herself she will be equal to her tremendous responsibilities.

Persia is to have in the near future a constitutional form of government.

Into Africa, the "Dark Continent," gleams of light are penetrating which give promise of coming day. The continent is now largely owned and controlled by European powers. England owns and controls, including Egypt, 3,300,000 square miles; France, 3,300,000; Germany, 1,100,000; Italy, 550,000; Spain, 150,000; the three free states or republics,—Liberian, Belgian, and Afrikander, 1,150,000; Portugal, 825,000. Only about 230,000 square miles remain under native control. The control of the continent by these powers means the rapid exploitation of its vast

material resources, which will be followed, if not indeed anticipated, by the evangelization of the natives. Wrongs will be perpetrated against the native tribes, and are now being perpetrated in a shameless manner in the Congo Free State by the Belgian king; but they are being met by such remonstrance and protest as will compel their discontinuance. The Christian world owes Africa a debt, which it dare not and will not refuse to pay. It has been the hunting ground of the cruel, mercenary, heartless, slave stealer for many centuries, and now it must be traversed in all its borders and jungles by the representatives of Him who came to "seek and to save that which was lost."

This glance at the progress of the world reveals the encouraging fact that for more than a century there has been not only no backward step amongst the nations, but universal progress rather. A century ago religious intolerance prevailed in Mexico, South America, and in large portions of Continental Europe, while the non-Christian nations were closed to the gospel message. To-day intolerance amongst Christian na-

tions has well nigh disappeared, while there are really no closed non-Christian nations.

VI. Arbitration Supplants War.

The year 1906 found the world in the enjoyment of peace, with peace sentiment stronger than ever before. The horribly bloody struggle between Japan and Russia shocked the world, and caused a reaction in favor of peace, which was given tremendous momentum by the World's Peace Congress held at Rio Janeiro, South America, where advanced ground was taken in favor of arbitration, and a resolution adopted expressing the hope that the second Hague Conference will agree upon a general plan of arbitration that can be accepted by all countries. The Inter-Parliamentary Union, held in London, July, 1906, adopted the following resolution on arbitration, which is a long step ahead of any former action and will go to the next Hague Conference for approval:

"If disagreement should arise between the contracting parties which is not one to be submitted to arbitration, they shall not resort to any act of hostility before sepa-

rately or jointly inviting, as the cause may necessitate, the formation of an international commission of inquiry or meditation on the part of one or more friendly powers. This requisition will take place, if necessary, according to Article 8 of Hague Convention for the peaceful settlement of international conflicts."

During the nineteenth century there were 136 international arbitrations, 57 of which were inaugurated by the United States, 33 by Great Britain, 12 by France, and the remaining 34 by other nations. There is good reason to hope that through the Hague Conference, supported by the peace sentiment of the world, there will soon be ushered in the era foretold by Isaiah:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth

the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii, 2-4.)

VII. Increase of Christian Population.

The population of Christian countries doubled during the nineteenth century, with 60,000,000 to spare. Note the following table showing gains for five centuries:

Beginning of Sixteenth Century.....100,000,000
Beginning of Seventeenth Century.....125,000,000
Beginning of Eighteenth Century.....155,000,000
Beginning of Nineteenth Century.....200,000,000
Beginning of Twentieth Century.....460,000,000

VIII. Evangelization Advancing.

At the beginning of the nineteenth century there were:

Protestant Missionary Societies..... 13
Male Missionaries (so the record reads)... 170
Communicants 50,000

At the beginning of the twentieth century there were:

Protestant missionary societies	537
Foreign missionaries	14,000
Native ordained ministers	54,000
Foreign and native	68,000
Communicants	1,588,000
Adherents	3,373,000
Sunday-schools	8,000
Sunday-school scholars	1,100,000
Educational institutions	20,000
Students and pupils	1,046,000
Amount contributed annually about	$23,000,000

And now, with the world explored, rapid transit by sea and land provided, information widely and quickly disseminated, cooperation on the part of the great Protestant Christian denominations secured, reforms local and national accomplished, arbitration supplanting war, Christian population numbering nearly one-third the world's inhabitants, and Christian evangelization centers established in all non-Christian lands, it does not seem extravagant to declare that "the way of the Lord" amongst the nations is prepared, and that the time is near when "the glory of the Lord shall

be revealed and all flesh shall see it together."

Notwithstanding all this progress during the Christian centuries, culminating in the splendid achievements of the century that has recently passed into history, there are those who tell us that the world, from the time of Christ until now, has been growing worse, and will continue to grow worse until He comes again to take to Himself a chosen few gathered from amongst the nations. How such a conclusion can be reached, either from the teaching of Holy Scripture or from history, we are unable to comprehend. That Christ will come again we fully and joyfully believe. But when He comes it will be to reign over a kingdom that will be worthy of such a Ruler. Not that all evil will be abolished, but that everywhere goodness will be dominant. The nations will be at peace, and disarmament will be universal. (Isa. xi, 6-10.) The Golden Rule will be recognized by capital and labor, and strikes and lockouts will be unknown; business will be honestly conducted, and there will be no probing of the management of life insurance companies,

railroad companies, and trusts; politics will be purified and elevated; the traffic in intoxicating liquors for beverage purposes will be abolished; poverty and crime will be reduced to a minimum; virtue will be the law of social life; religion will be pure and undefiled; and the promise will be fulfilled, "They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. xi, 9.)

Browning's vision of the world will yet be realized:

"The year's at the spring,
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world."

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